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THE ROMISH PRIESTHOOD.

The "Great Apostasy" began in a defection of the clergy. Its whole dark history is mainly a record of their abandonment of the vital truths of the Gospel, their usurpations, and their vices.

The holy office, instead of being a ministry of sympathy and instruction, degenerated to a mere embodiment of spiritual power.

It discouraged the free use of the Bible. It prescribed authoritatively the doctrines to be believed and the rites to be practised.

Gradually the clergy looked on themselves as a class of privilege instead of service. They became selfish, worldly, tyrannical.

To facilitate their advance to supremacy they early resorted to the principle of combination. They established their centres of influence: they got up their councils, provincial and general—and, at length, their one great concentration of wealth, and parade, and power at Rome, with its thousand ramifications. And by that time they had built up a despotism that bid a haughty defiance to all opposition.

The wiles and the all-pervading and the overbearing influence of the priesthood, have ever been the grand obstacle to a spiritual regeneration among the

Roman Catholic masses. They are so still; and hence we very reasonably and naturally look for a removal of this formidable obstruction as a preparation for the rapid spread of pure religion in the Papal world.

There are *two ways* in which God in his mercy may put it aside. He may do it by bringing his truth and Spirit to bear directly and powerfully on the Romish clergy, thus on a broad scale securing their saving conversion. How effectual, how delightful would be the heavenly interposition! And for such a glorious achievement divine grace is certainly altogether adequate. Indeed, there are some encouraging indications of such a sovereign and wonderful interposition. We are permitted to record hopeful conversions from year to year among the Roman Catholic clergy. Already some of our most effective laborers in the spread of a pure Christianity are of this class. And as the apostasy began with the clergy, why should not a grand reformation commence in the same quarter? The process is certainly possible; it is even quite natural.

But after all, so brilliant a triumph is perhaps too much to be really hoped for. We can hardly expect the obstruction to be removed, and thus the

way of the Lord prepared on a great scale, and in a form so mild and delightful. For the proud and impious hierarchy, which has so long oppressed the nations and "drunk the blood of the saints," there is in reserve, we cannot doubt, a terrible retribution even in the present life. No inspired announcements of divine wrath are more stirring than such as hang over this guilty power. Its doom is sealed; and the only question is as to the time and manner of the catastrophe. God will assuredly take it out of the way. And there are now thickening indications of its speedy and utter overthrow.

As to the *temporal* power of the Papacy, it is already substantially gone. For several years, we know, it has been sustained only by the presence of a strong foreign military force. In its own strength it could not stand a month. On the part of its immediate subjects, it has come to be the object of a general abhorrence; and in the great family of Governments it is now a mere cypher.

Nor as a *spiritual* power are its condition and prospects much better. The people are tired of it. It has lost their affection, their respect, their confidence. Millions dislike its dogmatic airs, its grinding exactions, its nameless vices, its persistent efforts to crush the rising spirit of free inquiry and improvement. And without flinching, they hazard the consequences of questioning its infallibility and repudiating its authority.

In public sentiment the Papacy and the Romish clergy at large are intimately associated. There is a wide and growing loss of confidence in the whole. More than that, there is extensively disgust and even indignation. Their enormities of selfishness, rapacity, and immorality in every direction are opening the eyes of multitudes. Even Roman Catholic Governments, in dread of

their influence, are extensively adopting measures to thwart their schemes and cripple their power. It is well known that in Papal countries they have, from time immemorial, controled very much the *education* of the people. They have claimed this as their prerogative; and too often the instruction has been little more than training in the peculiar dogmas and superstitions of their religious system. In some cases, as in Sardinia, the Government has wrested this engine of demoralization from their hands, and by a change of control secured a wise and liberal system of culture for the rising generation.

In many Catholic countries the priesthood have risen to enormous *wealth*—which constitutes everywhere the very sinews of power. Governmental measures have been adopted somewhat extensively to arrest this accumulation. Monasteries have been abolished, and the proceeds applied to objects of public improvement, as in Sardinia to the establishment of a national system of free-school education. Church funds have been employed, as in Spain, to a vast amount towards the extinguishment of national debt. Something like half the real estate of the city of Mexico has been owned by the clergy, and an immense amount of the landed interest of the entire country. The Government there has adopted a bold measure of reform—that of requiring the whole to be sold, with a view to its gradual distribution among the people at large—thus sapping the very foundation of a long over-shadowing ecclesiastical power, and promoting the enterprise, and thrift, and general elevation of the entire population.

In our own country this policy of ecclesiastical accumulation has been pressed by the priesthood with great determination; and in the workings of

the policy, as yet but for a brief period, millions on millions have gone into the hands of the Bishops, to be subject to their irresponsible control. But it is matter of devout gratulation that there is at length a waking up to the wrong and the perils of this policy. In several of the States it has already been headed off by the proper legislation—by laws which require church property to vest in trustees chosen by the people, instead of the clergy of whatever denomination. Such laws are reasonable as well as safe; and they cut effectually the sinews of priestly power in any state and country; and our patriotic statesmen and people must all look to this matter over our whole wide domain, before the evil has reached a magnitude not to be grappled with.

In the Papal countries this money power has long existed in the form of professedly *charitable* investments, controlled exclusively by the clergy. It has been a very favorite method resorted to for augmenting and perpetuating their influence. It has imposed upon the people, it has imposed upon Governments, by holding out aspects of kindness and generosity; but at length the stratagem is coming to be detected and the scheme thwarted.

Recently the kingdom of Belgium has been thrown into a tempest of excitement by this grasping policy of the priesthood. They sought a legislative act, the drift of which was to make them the independent managers of funds given by will or otherwise for charitable purposes. They knew well that with such an act they could watch the dying bed of thousands, and under the appliances of their religious system extort treasure to any extent, nominally for public worthy objects, but really for the aggrandizement and power of the Romish hierarchy. They car-

ried their measure, after a long and heated struggle of debate, through the legislative assembly by a small majority; but the country—lawyers, physicians, merchants, intelligent people at large—rose together in loud remonstrance against the act. In these circumstances it failed of receiving the royal assent; and most likely we have heard the last of it: to press it might lead indeed even to a civil revolution. In this age of spreading light and spreading aspirations for both civil and religious liberty, the people, even in the darkest Papal lands, will not consent to any measure looking towards a strengthening of the most dreaded despotism which has ever scourged the world.

And in this waking and rapidly extending popular sentiment we find abundant encouragement. It is the harbinger of better times in corrupt Christendom. We look on it as the will of God, announcing a hastening full preparation for our great work of evangelization. The chief obstacle to its advancement he is fast taking out of the way.

But for the opposition of the priesthood there is even now scarcely a Papal State or community which we might not enter with the Bible, and with all the proper means of a pure and saving influence. This last stronghold of the arch enemy the providence of God is fast prostrating by varied means of his own wise and sovereign devising. And while there is already ample scope for these beneficent operations, we must soon have the entire Papal world on our hands, as a vast field of missions, ready for any extent and freedom of culture, and promising the richest harvests.

The Divine hand, we are sure, is not laid upon the Romish hierarchy to embarrass its plans, and abase its haughty

ness, and fritter away its grandeur and power, but for momentous purposes. It is to open a highway for the Gospel of light and salvation among about **TWO HUNDRED MILLIONS** of immortal sinners deep in deadly errors and superstitions. And there never was a plainer

and louder summon to a bold and liberal Christian enterprise than is uttered by Divine providence in the present aspects of Romanism, and especially in the condition and prospects of its corrupt ruling power.

A NARRATIVE—ROMAN CONVERT.

The following narrative is from the pen of an esteemed clergyman and pastor. For a long time he and his family have cherished a lively interest in the plans and operations of the **AMERICAN AND FOREIGN CHRISTIAN UNION**, recognizing in it that peculiar system of agency which the condition of Papists, both at home and abroad, demands, in order to bring to them the divinely appointed means of salvation.

The narrative illustrates the melancholy spiritual condition of the masses of the Roman Catholic population, and it shows the correctness of the assumptions of the Society in regard to labors on their behalf.

They can be brought off from their delusions, and led to embrace the Gospel in its purity. The soul, amidst earthly trials, conscious of its sinfulness and in prospect of future existence, longs for some support and consolation that it cannot derive from irreligious priests, confessors, penances, and human devices. This desire the Gospel can supply. It exactly and most happily met the case of the subject of this narrative. It comforted him in his illness, and fitted him for a peaceful and even triumphant death.

In reading this narrative, we desire it to be borne in mind that Thomas is a representative of an immensely large class of Romanists now in this country

—that his ignorance of the Word of God and the way of salvation is a type of the condition of multitudes around us, many of whom, it may be, are in the families or employment of nominal Protestants, and who, like him, may be anxious about their personal salvation and ready to listen to evangelical instruction. A wide door of usefulness is here thrown open, and those who enter it and labor, we are well assured, will not be unrewarded. The history of the operations of the **AMERICAN AND FOREIGN CHRISTIAN UNION** is the history of the conversion of many Romanists to Christ; and pastors and laymen, and all the friends of truth, may in it, and in the individual case here submitted, find abundant encouragement to engage in this noble enterprise—the enlightenment and salvation of benighted Papists.

“The Roman Catholic Convert.”

“The sympathies of the pious and benevolent in the vicinity of the village of Fishkill, in the state of New-York, were awakened in behalf of a young man who was in ill health in the neighborhood, and who was said to be anxious respecting his soul’s salvation.

On calling to see him, I found he was a young Irishman who had been in this country but a few years. He had been brought up in the darkness of the Roman Catholic religion, both of his parents having been zealous adherents to the Popish faith, in a

district of Ireland where this gloomy superstition reigned over the human mind with almost undisputed sway.

He was evidently far advanced in a consumption, and was rapidly moving on towards the eternal world. He gave me a cordial welcome, and at once disclosed a heart full of solicitude on the subject of religion. He was sensible of having been a transgressor of the Divine commands, and that he needed something to prepare him to meet a holy and just God; but what he wanted, or how it was to be obtained, he knew not.

"Tell me, dear sir," said he, "what I must do to become fit to die, and be happy in the world to come. Oh, I have a soul to be saved, but I have no hope! Above all things, I wish to have the favor of God. Please, sir, teach me the way of life."

Such were the earnest words that dropped from the lips of this awakened sinner, whose mind seemed to grope amid its own natural darkness in search of some ray of heavenly light. This concern seemed to be the result of the Spirit of God operating upon his heart. He could not read, but probably had caught some word of truth in the sanctuary, or from the lips of some Christian who had dropped a serious warning or admonition which had not been forgotten. The Lord had graciously alarmed his conscience, and opened his mind to receive the message of the Gospel.

"Thomas," I inquired, "why are you troubled? Are you afraid to die?"

He answered, "Ah! sir, my sins are many. I have neglected my poor soul: I have no Savior: my mind is all dark, and I would give anything to be prepared to meet my Maker in peace."

"Do you feel sorry," I inquired, "for your sins?"

"Yes, yes; they cause me great misery. I wish to give them up—to get rid of them and have them pardoned. Oh that God would have mercy upon me!"

"Have you never heard, Thomas, in your own country, of the truths of the Bible?"

"No, no, sir," he replied; "my poor country is covered with gloom. My father and mother were Roman Catholics, and

they were not permitted to read the Bible, or to teach it to their children."

"Would you like, then, to hear the Bible read?"

"Yes indeed," he replied, "very much."

I then endeavored to communicate, in a way adapted to his comprehension, the glorious method of salvation by a Redeemer—how Christ died to save sinners, even the chief of sinners—and how graciously he invited all to come to him and live; and then declared that the Lord Jesus was willing to save him, if he would come to him with an humble and believing heart. This was good news to Thomas. His countenance brightened at the thought that one so unworthy was welcome to come to Christ. He had been early taught to believe that pardon and eternal life were to be acquired through the absolution of the priest and the intercession of the Virgin Mary—that numerous penances, and fasts, and acts of religious worship would constitute a righteousness by which to merit the Divine favor. But he had formed a different opinion now, and believed that he needed a higher source of pardon than a frail, erring man like himself. He was convinced that the "counting of beads," the performance of "penance," or the attendance upon "mass," would not satisfy a holy God for the violation of his law; and when he heard of the all-sufficiency of the Lord Jesus, whose merits would avail for the justification of the sinner, he longed to obtain an interest in him, and find pardon and peace through his precious blood.

ROME'S RUINOUS TEACHING.

Herein consists a radical and fatal error of the Romish system, by which its deluded subjects are led to build their hopes for salvation upon a false foundation. It is a "system of works," by means of which men suppose they can not only keep the law and commend themselves to Divine favor; but even do more than the law requires, and through works of supererogation acquire additional merit which may purchase benefits for others. Hence, like the Jews of old, they "go about seeking their own righteousness," and "do not submit themselves

to the righteousness of God." When Luther read in the Scriptures that great truth, "the just shall live by faith," he discovered the Gospel mode of salvation to be directly opposed to the Romish self-righteous and self-justifying system; and with this glorious and simple truth, cordially and practically believed, he was possessed of a mighty weapon by which to overcome the antichristian power, and promote the triumphs of evangelical religion.

INSTRUCTION GRATEFULLY RECEIVED.

After conversing with Thomas on the nature of faith by which he must receive the Savior, we united together in prayer, and it was interesting to see the deep solemnity and sincere earnestness with which this poor unlettered man seemed to lift up his heart to heaven in supplication. The female head of the family who occupied the house was present, and heard our conversation and prayer; and though her feelings rebelled against sentiments so adverse to her own Romish views, yet I was glad the opportunity was afforded her of hearing the truth of God.

A few days after this interview I called again, and took with me a copy of the Word of God, which I read to this humble inquirer. He seemed very grateful, and listened with much attention to several portions which were adapted to his case. His ignorance of the Bible and his incapacity to read, rendered it necessary to accompany the exercise with frequent simple explanations, and to show the application of the truth to himself.

"Oh yes, yes," he would often exclaim, "that is for me. Lord, give me light! Teach me thy will! Have mercy upon me! I wish to be good. I wish to have Christ for my Savior."

PRIESTS AGAINST THE BIBLE AND SCHOOLS.

The privilege he now had of having a Bible and hearing it read, was a matter of great joy, and led him to contrast his present favorable situation with the disadvantages he experienced in his own country. There the Bible was a prohibited book, and the blessed lamp of truth was put out, or

so removed from the public view into the corner, or "under a bushel," that men were enshrouded in thick gloom and knew not the way of life. He spoke of the superstition and priestly despotism that prevailed in Ireland, particularly in the parish where he resided, in which the people were forcibly kept in ignorance of religious things.

On one occasion, he said, a Protestant school was opened by a pious and sensible man who happened to come into the neighborhood, and deplored the condition of the children. A number of Catholic parents, anxious for the instruction of their children, gladly availed themselves of the opportunity thus furnished, and supplied the school with plenty of pupils. But when the priest learned that the children of the parish were under the instruction of a Protestant teacher, and that Protestant books too were used, his "reverence" was terribly enraged, and on Sabbath he publicly denounced these wicked parents from the pulpit for their iniquitous conduct, and threatened to take the children from the school by compulsion if they did not withdraw them. The parents, however, were reluctant to comply with so unreasonable and arbitrary a requisition, and continued to send their children to the school. One morning the priest hastened to the school-house, gathered all the books that were used by Catholic children and put them in the fire, and then drove the poor little affrighted urchins from the room. Alas for poor Ireland, when under the ghostly dominion of the Man of Sin! How can a people be prosperous and happy, when thus benighted and enslaved by a false religion—a religion which sustains itself by keeping the people in ignorance?

PIOUS FEMALES CAN HELP.

Having related the circumstance of this young Irishman to a young lady in the neighborhood, she, in the spirit of Christian kindness, visited him, and sitting by his bedside, read to him the holy book of God. She found it a pleasing employment to open the fountain of life to one who thirsted for its divine waters, and by the communication of the precious truths of God, to afford

consolation and peace to one who was approaching the eternal world. This is a field of benevolence in which pious females may find delightful opportunity of usefulness. Though not occupied in the public ministration of the Gospel, they can go to the house of sickness and poverty, and by the reading of the Scriptures or of some interesting Tract, point the inquiring penitent to the “Lamb of God,” or shed a ray of celestial light upon the sorrowing heart of a weary and dejected disciple. Truth will not be lost; for we have the promise, “As the rain cometh down and the snow from heaven and returneth not thither, but watereth the earth and causeth it to bring forth and bud, that there may be seed for the sower and bread for the eater, so shall my word be: it shall accomplish that which I please, and prosper in the thing whereunto I have sent it.”

LAST DAYS—EVIDENCES OF CONVERSION.

As the weather improved, Thomas seemed to revive, and even left his room and walked out. He enjoyed the fresh air, and looked with pleasure upon the beautiful hills, and vales, and fertile fields, which in this lovely district present themselves to the eye. On several occasions he walked as far as the “parsonage,” and we gladly welcomed him to our door; for we began to hope he was one of Christ’s “little ones,” to whom it is a privilege to give “a cup of cold water,” and of whom it said, “of such is the kingdom of heaven.”

We talked of the things of God, and it was gratifying to observe the interest which religious subjects always awakened in his mind. While with us, my little son tried to teach him the alphabet, to which he gave an earnest attention; and had he lived, it would not have been long before he could have acquired the art of reading.

He was remarkably humble and docile in spirit, and took delight in the conversation of Christians. Whenever Christian friends called to see him, he evinced a thankful heart; and no service performed for him was more acceptable than the reading of the sacred volume, which was his guide and comfort in affliction, and opened

to him the prospect of a better world through Christ Jesus. Precious Bible! how truly it is the poor man’s friend. It unfolds to him infinite treasures, it adapts itself to his lowliness, and exalts him to a relationship with God himself, and all holy beings. It condescends to his penury and ignorance, and presents to him the robe of righteousness and the illumination of heavenly wisdom. It directs his faith from his humble hovel to the glorious mansion above, and offers him a “house not made with hands, eternal in the heavens.”

In the course of a few weeks Thomas declined rapidly: his strength failed, and he was sensible that he was drawing near to death. But he placed his confidence in the Redeemer of sinners, and could contemplate his departure with very different feelings from those he experienced at an earlier stage of his sickness. When I called to see him, he seemed to be deeply engaged in prayer. Having learned that the intercession of the Virgin Mary and other saints was unnecessary, and that he could come immediately to God through the only Mediator, Christ Jesus, he loved to draw nigh to the mercy-seat. During the remainder of his life, and as he approached the confines of the eternal world, he was habitually occupied in prayer; and we trust the broken cries of this simple-hearted and contrite suppliant were heard by Him who saith, “On this man will I look, even upon him who is poor and contrite in spirit and trembleth at my word.” We trust his soul was accepted and saved through the grace of the compassionate Savior; for he rested upon the mercy of God as manifested in the cross of Christ, and died, we think, with his heart directed to heaven in prayer for the blessing of the Lord upon a poor unworthy sinner.

A ROMISH CUSTOM—ITS FOLLY.

After the body was laid out, candles were placed around it by the superstitious friends of the deceased, for the purpose of lighting the departed spirit through purgatory. But there was no need of this foolish Romish custom, and no need of money being paid to the priest to “pray the soul

out of purgatory," for we hope that Thomas died in Christ; and if so, he went immediately to heaven. The sufferings of Christ were sufficient to atone for all his sins, without the aid of purgatorial fires; and having fully redeemed his people, they pass directly from earth to heaven. "This day shalt thou be with me in paradise," said Jesus to the dying thief; and "better is it," says Paul, to be "absent from the body and present with the Lord."

CONCLUSION.

How great the privilege of living in a land of Christian liberty, where the Bible is not prohibited from being read! How thankful should we be, that this blessed revelation which God has made to man is not torn from us by a lordly priesthood, who seek to support their own power by withholding the "key of knowledge" and reducing their subjects to a degrading vasalage—by robbing them of freedom of thought and of conscience, and thus pros-

trating all that is dear and ennobling in civil and religious liberty! The ignorance and degradation of Ireland, Spain, Portugal, and other Papal countries, should teach us the value of our own privileges, and induce us to resist with patriotic and Christian zeal the efforts of Popery, in this favored land, to exclude the sacred Scriptures from the hands of the people.

And what encouragement does the preceding narrative furnish to evangelical labors among the Catholic population of our country! There are doubtless many minds among that oppressed people that are open to conviction and are inquiring for truth. The Spirit of God can awaken the inquiry, and when he works who can hinder it? Let us be ready to meet and instruct all those who are within our reach, and thus aid them to break through the bonds of superstition and ignorance by which they have been so long held. Let us lead them to the Savior of sinners."

FOREIGN FIELD.

SOUTH AMERICA.

In our September issue we called attention to South America as a missionary field of wide extent, immense natural resources, and having special claims upon the churches of the United States. Its proximity to our own homes—its now easy accessibility—its political institutions, conformed in a good degree to the model of our own—and the pressing burden of the spiritual wants of the people, urge with an intense earnestness an immediate consideration. Why this field has been so long neglected by the pastors and members of Protestant churches—by the young men who are annually devoting themselves to the work of the Gospel ministry and going

forth as missionaries, while less promising ones far off are anxiously cared for, constitutes one of the greatest marvels of the age in missionary operations. But we hope to see a change in this regard, and doubt not that the diffusion of light will effect it. To this end we submit the following interesting letters from our esteemed correspondent now in Brazil, to which we invite particular attention. They will show some Sabbath scenes in that country, and we think will convince our readers of the soundness of our pleas for immediate efforts in its behalf. Our correspondent writes from Para, in the valley of the Amazon.

"Para, Brazil, August 2d, 1857.

"REV. DR. MCCLURE.

"DEAR SIR:—Since I wrote to you last, there has not been much stirring that would interest you or me as individuals, but as Christians and well-wishers of mankind, there is much transpiring in these ends of the earth to grieve every true Christian heart.

"Here we are in the last half of the nineteenth century in a commercial city of some thirty thousand souls—doing business with half the civilized world—where almost daily you can see the 'stars and stripes'—and the red flag of old England, as well as the flags of many other nations that call themselves Christian—and that in an empire, too, which looks upon the Anglo-Saxon race as semi-barbarians—a city that exports and imports her millions of dollars' worth of goods yearly,—and not a *Christian minister* to tell a dying sinner that there is a hell to escape or a heaven to be won!

"Is this right? Cannot your society or some other one, send us a chaplain, missionary, pastor, or teacher? I think the trial is worth making. If he should labor for a year or even years, without being able, to see any fruits from his labors, it might still, by the blessing of Jehovah, yield an abundant crop in the end.

"Human nature is here pretty much what it is elsewhere—prone to 'go astray'—more especially where there is no restraint, no moral influence to counteract it; and well do the priests here know that, and consequently they take every advantage of it.

"The Sabbath comes and business generally is suspended, but the active mind becomes restless and seeks for relief. Where is that relief to be found? There is no public library, no reading-room, no place of public worship where the young men who are engaged in mercantile pursuits all the week can spend their Sabbaths with profit.

"Under these disadvantages is it to be wondered at that they are ready and willing to run after any and every silly exhibition that may be got up for their amusement, by either priests, play-actors, or rum-sellers? Now, to show you the plans and tricks that

are constantly resorted to for the purpose of carrying away the crowd, I will notice a few only, a part of those that have been practiced during the last four or five weeks. I will translate literally two or three of their advertisements, announcing the *bill of fare* for each Sunday as they occurred.

"During July we had what they call *Feasts*: first, the 'Body of Christ;' next the feast of the 'Holy Ghost;' then came 'Saint Anthony's,' and on the 26th, the last Sabbath of the month, was celebrated the feast of one of the most favored of the saints, 'Santa Anna,' the '*Grandmother of God*,' a full-sized image of whom was carried in procession.

"The day was ushered in by the ringing of bells, firing of cannon, throwing up rockets, and the like, which was kept up all day, as is usual. About four o'clock in the afternoon the procession was formed at the old lady's church, (for she has a church.) It consisted of about thirty fantastically dressed monks, who walked two by two, with a four-foot wax candle in the right hand (some were burning—others not) and a tall slender cross in the other. Following these, were eight citizens carrying the husband of Anna, rather a young looking man for a grandfather of so much consequence. Then came a band of music, a company of soldiers, and next to these was the saint of the day, who looked more like a virgin of eighteen summers in her bridal attire of scarlet, blue, and pink satin, than the grandmother of our Savior and an old lady of four score and four years. She was extravagantly dressed, and decorated with strings of gold beads around the neck, bracelets on the wrists, and a breastpin large enough for a target for a fire-company to shoot at. Immediately behind her was the '*Host*,' carried by a shaven-crown in full dress, assisted by one of the city judges and a wealthy citizen, and followed and protected by a bevy of 'live' angels on foot, of all shades of color, with flapping wings and hooped skirts, laughing and nodding to their acquaintances as they passed by.

"One poor little fellow had lost one of its wings, and appeared to be otherwise

damaged, as it was crying, and had to be led along by a negro man: it appeared to be about five or six years old. Immediately following the angels came the main part of the procession, composed of slaves and topanes, (Indians,) which is always the largest portion of these parades, as the intelligent and respectable part of the population never go in procession, except when it is 'Our Lady of Nazareth's' feast.

"Thus ended the month of July, 1857, with the prospect of nothing better for August."

Under date of August 24th our correspondent continues, and gives us other

SUNDAY SCENES.

He says:—

"The first Sabbath of August was set apart to the honor of St. Joaquim, (Joseph,) the husband, said to be, of Anna, and of course our Savior's grandfather. The day began and ended very much as the previous Sabbath, with fireworks, procession, etc., but with a performance in honor of the day in the theatre, which was followed by a play called the '*Apparition of Christ*,' or the '*Miracle of the Cross in the field Auvigne*,' and a farce called the '*Anatomical Midwife*.' This last 'wound up' the day.

"The second Sabbath of August was spent in a private feast, that is, made by a private individual in honor of 'Our Lady of Nazareth,' and wound up with a grand balloon ascension, which was announced in the daily papers as follows, viz:—

"The people of this capital who resort to the village of "Our Lady of Nazareth," are invited to assist (or be present) on the afternoon of Sunday, the 9th instant, to be most agreeably surprised by the ascension of a most magnificent balloon of colossal dimensions,* the work of the best artist of the province. One of the bands of the garrison troops will perform in the "Pavilion of Flowers," playing some of their most choice pieces of music, until the hour announced."

"This balloon was started, but caught fire immediately and burned up.

* It was about three feet in diameter.

"No sooner is one fandango over than another is on the carpet. There are great preparations going on for the next Sabbath and other days this week. There is a kind of Jesuit Society that call themselves the 'Brotherhood of the Most Holy Virgin of Good Death.' They announce their show in the following notice:—

"ATTENTION!!!

"The Brotherhood of the Most Holy Virgin of the Good Death will solemnize in the church of St. Alexander, at the college, their customary feast, on the 14th day of August instant, when they will pass out in a grand procession in honor of the same *senhora* at seven o'clock in the evening, and march through the following streets: viz: North-street, Carmo-street, *rua do Espírito Santo*, (the street of the Holy Ghost,) the Lane of Roses, passing the front of the President's palace, *rua Formoza*, (or street of Beauty,) and return by Palourinha and Mercadores, (or street of Merchants,) remaining at the church until a sermon is recited by the Very Reverend *Señor Padre Cura da sé Julian Joaquim de Albren*. And at dawn of day on the following morning, the 15th inst., there will be a solemn Mass, accompanied with instrumental music, and an oration by order of the Reverend *Señor Beneficiado Manoel da Fonseca Bernal*.

"For the purpose of making the affair more imposing, we invite all the dwellers in those streets through which we make the transit with the procession, to ornament and illuminate the fronts of their houses. We also equally invite all the faithful and devout followers (or worshipers) of the Most Holy Virgin to accompany and help us in this act, both religious and sublime, to the end that this turn-out may be most brilliant and pompous' (*pomposo*.)

"The above is a literal translation of their notice in the daily papers of the city.

"Again we have the following notice on the heels of the other, or I might rather say, in the same paper, for these people are fond of the marvelous, especially the ludicrously marvelous, so that they are continually on the move in these matters:

"NOTICE.

"On the 15th of the present month of

August, at seven o'clock in the evening, there will be celebrated in the parish church of the *senhora Santa Anna of the Camp*, a solemn "Vespers," to the glory of St. Joseph, the father of our Lady of Nazareth; and at ten o'clock on the morning of the 16th, a "Mass of the Feast," with a grand procession, which will start at half-past four, in the afternoon and will travel the same streets that the same did on the past year.

"We invite all the devout to concur in these religious acts, and all those persons who are in the habit of furnishing *Angels* for these occasions, will appear at the hour named, so that the turn-out may be one of the most brilliant of religious acts."

"Here is the entertainment of yesterday, advertised in their usual stereotype style:

"FOGO DE ARTIFICIO!!!

"There is now in preparation for Sunday, (Domingo,) the 23d of the present month, in Nazareth, a grand exhibition of fireworks; and for the better accommodation of visitors, there will be in the village ample provisions made for lodgings.

"The immense genius of the artists, (*genio immenso*,) Messrs. Favia and Costa, is a sufficient guarantee for a good result of this amusement. They promise to show in this performance what they are capable of doing, and what may be expected at the approaching festival of Our Lady of Nazareth.

"The band of the third artillery, directed by their excellent professor, José Ignacius da Silva Rainaut, will perform in the Pavilion many very choice pieces. The amateurs of such sport will have an opportunity of appreciating the "Gallop of the Roads," as performed in Lisbon; the "Battle of Moron," and other performances of equal interest."

"Now, I would again ask, is it to be wondered at that thoughtless young men, without any other religious influence or place of resort for their Sabbaths, should stray from the paths of rectitude, in the midst of such continued influences? Besides, Para and the valley of the Amazon are destined, before the end of the nineteenth century, to exercise an immense influence

upon South America generally, and now is the time to begin."

"The Bishop who issued his mandate against the Bible and the Bible Society's agent, has resigned his bishopric and left the province, so that his influence is done with. It, however, amounted to but little; it had not a particle of weight in hindering the Bible from being circulated. The agent has not been near able to supply the demand. This stock has been exhausted for some time. Yours, BELEM."

"N. B.—That you may know what this famous village of Nazareth is, I will just say that it is the outskirt, *freguezia*, or parish of the city, about one and a half miles from the custom-house, and is about as large as Union Square in New-York, with a neat little church in the centre, little villages all around it, and a couple of open pavilions on either side of the church for the band and other performances. The whole is dedicated to 'our Lady of Nazareth,' and is almost deserted, except when some 'performance' is going on."

IRELAND.

This wonderful island has at last fallen under the suspicion of the high Papal authorities in the Eternal City, if we may judge from transatlantic publications. We were not prepared for such an event. We had supposed, from the history of generations past—from the specimens of devotion to the forms and ceremonies of Romanism which had been exhibited among us in the persons of many thousands of immigrants from the "Gem of the Ocean," the land of St. Patrick—that none could be more devoted, none more subservient to Rome, none further removed from suspicion of sitting loosely by the Holy See, than the Irish people.

But measures of reform are about to be adopted whose practical effect it is hoped may remove all ground of sus-

picion, make Ireland more intensely Papal, and secure a certainty of its attachment to the Papacy and its policy at all times, and amidst all conceivable events.

Cardinal Barnabo, and the Archbishop of Dublin, Dr. Cullen, have the credit of leading the "Reform," and it is supposed they will have the co-operation of the Archbishop of Cashel.

They appear to expect opposition, but the Roman court are hopeful of ultimate success, on the ground of "the fickleness and instability of the Celtic character, and the notorious want of business habits on the part of the Irish Bishops in general."

By a private letter from Rome the *London Christian Times* learns that—

"This reformation is to embrace the prelacy, priesthood, and all the ecclesiastical and lay establishments in which Irish Catholics are educated. The means by which it is to be effected is the confiding the discussion and decision of all national religious or religio-political questions practically to the four Archbishops and the Propaganda at Rome."

The same authority states that—

"A rumor has circulated for some days in Paris, that the system has been actually commenced, at least so far as the Irish College in that city is concerned."

Considerable excitement exists among Roman Catholics in Ireland just now in consequence of this movement, and it threatens to increase if the measure is pressed. But if the pressure shall open the eyes of the people to the wrongs of the Papacy, we should not be sorry to see it pressed. And if Rome's efforts to crowd this new measure to bring the Irish more completely under her dominion should sever the cord that has so long bound them to her in the most abject servitude, and thus set them free,

we should greatly rejoice at such a result of her contemplated action. It may be one of the agencies for her advancement which God will overrule for the reduction of her power in that naturally delightful land, which she has well-nigh ruined, but which of late has furnished many thousands of converts to the Protestant cause, and given good hope of ultimate acceptance of the Gospel.

But the Irish Papists, notwithstanding the suspicions in regard to them at "head-quarters," continue to give, at least in Belfast, the usual evidence of hostility to Protestantism, and of attachment to Romanism. They seem as intolerant of evangelical denominations, and of any public religious demonstrations not Popish, as the most fanatical Italian priest could desire.

The following Card shows the spirit entertained. It was posted in conspicuous places in the thoroughfares of Belfast, and was followed by riot and great violence, on Sunday, the 6th of September, for the purpose of breaking up religious services, conducted by Protestants, in an "open-air meeting."

"CARD.

"Down with open-air preaching! Down with fanatical Drew, the squinting divine—the enemy of tranquility and peace! Gather to the custom-house on Sunday, 6th inst., at 3 o'clock, and give the Orange bigot such a check that he will not attempt open-air preaching again. Catholics of Belfast, Down, and Antrim! we see by the public placards that our religion is again to be assailed, our public walks obstructed, by that low and ruffianly fanaticism which has been lately got up by our evangelical neighbors for the purpose of giving annoyance to their Catholic neighbors. It is now quite manifest to all rational minds that this outrage will be persevered in for the sole purpose of creating a quarrel, and perhaps for the purpose of shedding Catholic blood. Since they have got our worthy member, Mr.

Cairns, installed with the high honor of the ranter's badge, we therefore call upon all our Catholic neighbors and brethren to come and defend their rights as loyal subjects and peaceable citizens; and we have not the slightest doubt but we shall compel these disturbers of the public peace to respect the feelings of those who differ from them in religion—who, while they are never the aggressors, know how to defend themselves when attacked."

This does not look much like disloyalty to Rome. And many Popish journals deny that there exists any foundation for the rumors that speak of distrust at the Papal court, but others seem confident of the opposite.

We shall wait the disclosures of time in respect to it with interest. In the meanwhile we are happy to know that our "mission" in Ireland is prosperous, and the results of its labors are encouraging.

Under all the evangelical influences lately brought to bear upon the Papal population, great changes are going on in the island. In illustration of this view, we subjoin the following items of information, which we clip from the *British Standard* of the 28th of August:

"PROGRESS IN IRELAND.—As a gratifying instance of the progress of Irish tranquility, it may be mentioned that the County Inspector for the North Riding of Tipperary has just received orders from Dublin Castle for the reduction of the constabulary force of that once lawless district of two hundred and forty men."

"A REMARKABLE FEATURE in the last Irish elections, is the change in the numbers of Protestant and Roman Catholic members. In the last Parliament there were 64 Protestants and 41 Roman Catholics; there are now 71 Protestants and 34 Roman Catholics."

SWITZERLAND.

EVANGELICAL SOCIETY OF GENEVA.

In the October number of this Magazine we commenced the narrative of the meeting of the Evangelical Society of Geneva in June last. The reports presented to the meeting exhibited a lively interest in the work of evangelization, and results of a highly encouraging character.

The brethren who manage the affairs of the Society have but small resources of their own—have but few patrons in their immediate locality whom they can fall back upon for support; but they occupy a position of great importance in the domain of Christendom, and from which, if well supplied with means, they may effect a work of incalculable benefit to the cause of religious freedom and of evangelical religion.

They extend their operations to Algeria, (in Africa,) Southern France, and the Sardinian territory, in which, though amidst much opposition, the Gospel is making its way among various classes of the populations.

We now submit the remaining part of the narrative, which will be read, we doubt not, with no less pleasure than that which appeared last month.

"On the Saturday, 25th June, the Society met again, and heard with satisfaction the Report presented by Mr. Laserre concerning the Colportage of the Bible and Tracts. A few of the most interesting details will not be misplaced here. The argumentation of the colporteur is very simple. The learned defense of inspiration which recent attacks in the field of theology have called forth, would be useless, as not well exhibited in his conversation. His explanation would not always satisfy the unbeliever. We are, however, often surprised in reading the illiterate reports of these simple laborers, by the seasonable discernment and the appropriateness with which they answer the objections made to them.

"In a market-fair where some friends had surrounded a colporteur, and were talking together concerning their heavenly hopes, a gentleman approached them, saying that all that was nonsense, good enough for blockheads; that newer books were to be had now, more suitable to the times we live in, and far more useful to learn what we require to know in life, added he, than the absurdities of your Bible. The colporteur begged leave to read him a chapter, and chose the 38th of Job: "Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding." The unbeliever listened to the end. "You are right," said he then openly, "the most learned man must be silent and acknowledge that he knows nothing. Show me the chapter, I will read it again." You see the theopneustic practice (to rely on God's inspiration) is not without value.

"Another colporteur was taking a Bible one day to a young Protestant servant at a rich Catholic farmer's. "You would do better to buy a story-book," said the master; "you could read it to us in the evenings." "There are stories also in this book," answered P——; "if you like I will tell you one." And he related the story of Joseph. "Ah, there are such fine stories as that in your book! If it does not cost more than five francs I will buy it." And he purchased it for three.'

"It is often in the midst of the most contrary influences that the power of the Word of God takes possession of the soul: here, it is the beadle of the parish church; there, the sexton of F——; elsewhere, the servants of the Bishop.

"At a fair in the suburb of a large town, the colporteur entered inadvertently the shop of a poor woman, dealer in ready-made coffee at 10 centimes the cup. She seemed very sad: he approached and found her sighing at the end of her day, and reflecting quietly, as she said. And on what? On her salvation. This poor woman felt troubled in mind, and made him seat himself near her to read and explain to her the Gospel. Soon a good number of people collected around him, and he read and explained several portions of the New Testa-

ment before this self-created auditory, which was far more attentive than could have been expected in such a place. In a village in Poitou, P—— arrived at the house of an old deacon, a laic member of the Roman Catholic church, with whom he had conversed often during the last months without any apparent success. He found him approaching his end. "Who told you that I was ill?" "No one; I was ignorant how you were." "Oh how happy I am to see you before I die! for my last moments will soon be here. The time you spoke to me I thought I was free from sin: you told me to examine myself before the Bible, because it is the law of God which makes our sins known to us. I have examined myself, and Oh how far I am from being a Christian! I have prayed God to change my heart, and he has listened to me, and now I rely on Jesus Christ: I have no hope for salvation but through him." And after P—— had prayed with all the family, "Farewell," said the dying man, "we shall no more see each other here below, but we shall soon meet in heaven."

"After having spoken of the Bible, the reporter proceeded to speak of Tracts; and he made some most sensible remarks on the subjects suitable to be treated in these writings, which it would be well to make generally known, particularly to the French and Swiss Tract Societies.

"After the Report on Colportage, Mr. Merle d'Aubigné gave the chair to the Treasurer, Mr. Alfred Le Fort, and read the Report on the School of Theology. The new students who have entered the school this year, have come from Switzerland, France, Belgium, Ireland, Scotland, Hungary. The reporter said:—

"This feature of our school, of bringing together students of different nations, continues to exist. Two Irish and two Scotch students have, on leaving us, gone through their examination, and delivered a discourse in French. It was pleasing to see the children of the noble Caledonia and of the green Erin prepare themselves to preach in French to the populations of the Romanic tongue. The Protestants of Hungary are likewise dear to us, for we have not for-

gotten their long tribulations. Their students came formerly to Geneva, and we have been happy to hold out the hand to one of them, who, full of admiration for the Reformation of Calvin, has from the land of the Magyars found the road to the banks of Leman. This candidate, Mr. Foth, will return to Hungary in the month of July, and our prayers will accompany him.

“Seven candidates have left our school in the course of the year to begin their ministry—three are from the Piedmontese Valleys, viz. MM. Comourde, Gonin, Ribet; we hope the Waldensian Church will find in them faithful laborers; a Prussian, Mr. Schettler, now in his country; Mr. Decombaz; and finally two Genevese, MM. Rheinwald and Pronier.”

“The reporter having exposed all that concerns the outward aspect of the school, said:—

“‘Having spoken of the body of the school, let us now turn to the soul. The soul of a school of theology is its instruction.’ Alluding to the ‘History of the Dogmas,’ (one of the subjects which he treated himself in the course of the year,) he exposed the importance of dogmas in general and of their history, and afterwards added:

“‘The history of the dogmas shows us that two elements constitute not only Christianity in general, but also its different doctrines. Christianity, you know, is the reconciliation of God with man; and the two elements (or as they are sometimes termed, the two factors which constitute it) are the divine and human element. Most heresies have arisen from the weakening or negation of one or other of these elements, and more especially the divine. The errors of the Arians, Pelagians, and Socinians, and in our time those of the Unitarians and Rationalists, have no other origin.’

“The reporter exposed the truth of this principle with regard to different doctrines: he pointed out the errors of those who have suppressed the human element (in the person of Christ, for instance;) the still greater errors of those who have suppressed the divine element. He explained

the equilibrium necessary to be kept up between these two elements. We will not insist on this part of the Report, which would find a more suitable place in a theological publication.

“The assembly listened to several deputies; we shall only name two. Mr. Duproix, pasteur at Mâcon, encouraged by the Society, related several conversions of Roman Catholics. There is now a movement even in the population the most subject to the influence of Rome—for instance, at Cluny, known by its celebrated abbey founded in 910. Mr. St. Hilaire, professor of belles-lettres at Paris, well known by his History of Spain, expressed the joy he felt at witnessing the development of the Evangelical Society.

“In the evening Mr. A. Le Fort received the Assembly in his fine country-seat at Cologny. After admiring the works of God in this beautiful place, situated between the lake and the Mount Blanc, the Assembly, partly in-doors and partly in the open air, was again edified by exhortations, hymns, and prayers pronounced on the verandah. They finally separated, all repeating inwardly, ‘Oh God! thy reign come!’”

FRANCE.

The document alluded to in our last number, as in hand from the Evangelical Society of France located in Paris, we are happy now to submit to our readers. It furnishes unmistakeable evidence of the power of Biblical truth over the human mind and conscience when brought in contact with them, leading the subjects to assemble “in barns” and “in forests” for the worship of God, when driven from their homes and more comfortable places by hostile civil rulers and a persecuting priesthood. It gives the strongest assurance that the “word preached,” or distributed through the means of the printed sheet, in France, has done and is doing its office, inasmuch as the Romish clergy find it needful now to

set themselves formally at work, and to organize a Society, to arrest its progress.

Protestants should now look to France with lively interest, and pray for her conversion. The popular mind there wants something better than Rome furnishes under the name of religion ; and if the Gospel is now diffused in all the departments, as well as in her gay metropolis, the persecutions, fines, imprisonments, shutting up of evangelical chapels, and other acts of hostility inflicted on its disciples, will soon cease ; and that great empire, with its resources, will become one of its strongest earthly allies.

Forecasting the value of France to the interests of evangelical religion, in the struggle for the world's recovery to the sway of her Redeemer, we have contributed what we could to her evangelization ; and, in common with others who have labored for the same end, we rejoice to know, as we do from the following communication, that our labor has not been in vain :

" PARIS, July 27th, 1857.

" REV. DR. MCCLURE.

" SIR AND MUCH ESTEEMED BROTHER :— You have no doubt received the copy of our last report, which we have sent by the post ; you will soon receive a detailed bulletin of the proceedings of our Society during the last three months. You will find in this communication some details of a more private character, so that your Board will be fully acquainted with what we have done and are doing.

" You may have seen from our last report that we closed our 24th exercise under financial circumstances more favorable than was usually the case. It might seem, at first view, that the general circumstances of our Society are rather critical, as our adversaries are making renewed exertions to counteract our work, and their exertions seem to be countenanced by the higher au-

thorities. But we take no alarm ; we do not place our confidence in the fleshly arm ; we know that the triumphs of the Gospel never fail to provoke the anger of its adversaries, and that the more these triumphs are manifest, the more furious is that anger.

" You may easily understand that in a printed document we could not enter into these particulars, and publish our plan of operations. * * * * * * * * * It is more prudent to remain silent, and to continue our exertions for the developing and consolidating of our work. That work is still in the time of the small beginnings : its principal result is the conviction produced in the minds of our people at large, that the religion taught and practiced by the Romish clergy is not the religion of the Gospel. Hence follow a marked distrust of the clergy, and a desire to form some connection with those who are known not to be placed under their influence. If we had sufficient resources to send new laborers into the missionary field, whose task should consist in reading and explaining the Bible to those multitudes whose dispositions are so favorable, very important religious movements would soon manifest themselves.

" Let us be permitted to recommend that mode of evangelization. We feel confident that it may greatly contribute to the progress of evangelical Protestantism in our country. Let our brethren second us in carrying out that plan, and we shall go forward, well knowing that a work of that description among Roman Catholic populations can only be undertaken by a Society like ours, placed, as it were, as an outpost, and which is able to go onward in a perilous warfare, without compromising official ecclesiastical positions.

" The following fact may go to prove that a work of evangelization of such a popular character will obtain the sympathies of our people :

" So long as the Romish clergy were not in a condition to ascertain the extensive results of the labors of our religious Societies they spoke of them with supercilious contempt. Whenever they had power to do so, they induced the magistrates to carry on,

legal prosecutions against several evangelists, who were sentenced to pay fines or to be imprisoned, and their chapels were shut. But when they perceived that these prosecutions, so far from checking the progress of evangelical Protestantism, gained a greater number of adherents to its cause, they began to understand that their own influence was seriously endangered, and that they themselves must engage in the struggle. They have therefore formed a new association, under the name of the *Catholic Association of St. François de Sales*, whose only aim is to arrest the progress of the Protestant propaganda, which (by their own confession) develops itself in France upon a larger scale than in any other Catholic country.

"That new Society, whose President is Monseigneur De Segur, prelate of the Household of the Pope and dignitary of the Imperial Chapter, is to be supported by contributions fixed at a minimum of 9 centimes per week, or 60 centimes per annum. Its aim is to unveil the manœuvres of the Protestant Propaganda supported by the English Bible and Missionary Societies, and to discountenance its efforts by every means. One of these means is clearly indicated in a little pamphlet just published: it is to denounce the agents of the Protestant Propaganda, as being the associates of the most dangerous Socialists, Louis Blanck, Eugene Sue, Quines, Michelet, Mazzini, and the like.

"The following lines, from some little pamphlets which we have in our hands, go to prove that our adversaries acknowledge the progress of the work of evangelization to be very extensive:—

"The attack is general, and the Protestant Propaganda is exerting itself in almost every province of our land. Schools, temples, institutions of every description, have been erected as if by magic. Protestant propagandists are to be met with in rural districts as well as in towns. We might quote a vast number of well-authenticated facts, gathered from every quarter, and many Catholics might wonder at the gravity of the exit which we are denouncing to their faith. What shall we say of Paris,

which seems to be the centre of that Propaganda? Although the Protestants are not numerous here, temples and schools are being erected on all sides. England avails herself of that recrudescence of Protestantism to invade us. . . . Such is a brief review of that Protestant Propaganda which threatens to invade us. . . . Of course its success is rather puffed up; still, it is certain that the Protestant tide is rising, and that it must be dammed out by a powerful barrier.'

"Precious admissions these! and which prove that the Romish clergy are seriously alarmed, because they feel that the maintaining and developing of the work of evangelization endangers their influence in France and elsewhere. We therefore want enlarged support to appoint a number of new laborers, Bible-readers, who shall strenuously cultivate the soil where rich harvests are ripening.

"Our prospects are truly cheering, if we consider the dispositions we have been alluding to; but there are other facts which ought not to be passed over in silence: they are the more encouraging, as they originate in circumstances which, to a superficial observer, might seem rather untoward and alarming.

"Since our last anniversary in April, the authorities have made renewed exertions to discountenance the work of evangelization. The cause of these exertions may be found in the apprehensions which have given rise to the new Catholic Association of St. François de Sales. These apprehensions may certainly have prompted some provincial authorities to carry on new legal prosecutions. One of these prosecutions, which was decided first at Jonsac and then by the imperial court at Poitiers, did not concern an agent, but a friend of our Society. But as the right of religious controversy was called in question, the case was of some importance to us; we therefore desired of our colleagues to advocate the cause of our friend and the right of religious controversy. Although the tribunal has sentenced that friend to pay a fine, and the sentence has been confirmed by the imperial court at Poitiers, still we may say that a victory

has been achieved, as the right of religious controversy has been acknowledged by the tribunal.

"But it is especially by the tribunal of public opinion that that right has been acknowledged. When that case was first tried at Jonsac, there we witnessed the lively sympathies excited in the population by the defense of the work of evangelization. For several days, in the circles, the drawing-rooms, the work-shops, every one warmly and indignantly spoke of the injustice of that prosecution. Many persons procured the Scriptures, to examine the controverted points.

"At Poitiers the case was tried with more than usual solemnity. The Premier President of the court himself sat on the bench: the most enlightened persons in the town attended on the proceedings. The judges passed a sentence of condemnation, but our friend gained his cause before the tribunal of public opinion. Since that time that country has offered great facilities to the distribution of the Scriptures, and to the work of evangelization. If we can cultivate that soil, we shall reap abundant harvests.

"The quarterly bulletin which we are about to publish, shall contain an interesting account of another legal prosecution carried on against an agent of the Evangelical Society, stationed at Fouqueure in the department of the Charente. Perhaps you remember, that though public worship has been under restraint for seven years, the Evangelical Protestants were firmly resolved to continue their meetings. The authorities had intended no suit against them, in the hope that they would be discouraged by the shutting of their chapel. But it was quite otherwise. The Evangelical Protestants, after meeting in the woods or in private rooms, began again to hold their worship-meetings in a barn. Their perseverance, and especially the increase of their members, prompted the authorities to deal a death-blow, i. e. to prosecute them. The same member of our committee (the Rev. Edmond de Pres-sensé) who had advocated the cause at Poitiers, was commissioned by our com-

mittee to advocate the cause of our Evangelist; who was to be tried at Prustec, to bear witness to the respectability and sincerity of the Protestants of Fouqueure: and what is a circumstance of peculiar interest, an ancient Solicitor-General, a man of high standing and great respectability, volunteered his services to advocate the cause of religious liberty. His interposition created a great sensation in the country; and though his efforts have not proved successful, since our Evangelist has been sentenced to pay a heavy fine, still we may say that the decision of public opinion has been highly favorable to the cause of religious freedom and evangelization.

"The Evangelical Protestants at Fouqueure, so far from being discouraged by the decision of the court, remain firm and steady. 'God is for us,' they say, 'who can be against us? After offering every guarantee as to the seriousness of our worship, after repeatedly asking for our authorization, we shall obey God by worshiping him, let the consequences be as they will.'

"The following lines are from a letter of M. Bomfas, our Evangelist at Fouqueure:

"Our worship-meetings of Sunday, 12th and 19th July, were held in the neighboring forest. In spite of field labor, they were attended by some 60 persons. Everybody here knows that we continue our meetings, which places us in the same situation as if we met in any barn. In spite of the decision of the court, our people are firm and steady. Those who were timid have been strengthened and emboldened.

"The Prefect perseveres in his disposition. He says, that seeing we continue our meetings, notwithstanding his decision, he will do nothing for us. He was much vexed when I told him that we had acted in accordance with the constitution, which guarantees the liberty of worship, and that our position was similar to that of the Protestants of old, during the times of religious persecution: and since he would not allow us to pay the worship which is due to God, our conscience constrained us to bear witness to our convictions.

"In vain did I protest that we were will-

ing to render to Cæsar the things which are Cæsar's, provided we were allowed to render to God the things that are God's. He will have us obey his orders and cease from our meetings, and he forbids us to call that a persecution. We have nothing left but to expect deliverance from the Lord, and to submit to the consequences of our situation. We shall be as prudent as possible, but we shall not avoid new legal prosecutions.'

" You see, gentlemen, that our friends at Fouqueure hold the same language that our friends in the upper Vienne. May God grant the same results! If it be otherwise, we will not abandon them; we will engage in the struggle. We know very well that the Evangelical Society is charged with being the originator of those movements toward Protestantism which manifest themselves among our Roman Catholic population, and that the authorities watch our proceedings: we know that legal prosecutions may be intended against some members of our committee. If God confer that honor upon us, we shall receive it at his hands; but we will not ourselves confer it upon us; that is to say, that we shall abstain from any rash or inconsiderate proceeding.

" Be what it will, our laws concerning religious liberty are so contrived that they will not be amended unless the staunch supporters of religious freedom shall expose themselves to many struggles, temporary defeats, fines, and commitment. There is no exaggeration in holding that language. We hope that God will enable us to be faithful to the last, and to remain in the perilous post where he has placed us. But in that situation of jeopardy, are we not warranted in saying to those disciples of Christ who have, as much as we, to bear the heat of the day:—

" Dear brethren, do pray for us, as we are not equal to the immense labor which devolves upon us. Aid us by donations proportioned to our wants. Do not lose sight of the religious situation of our country—that disgust for Romanism—these unconscious, perhaps, but certain longings for a religion better adapted for the wants of the

soul. Never had we more favorable opportunities to win over souls to Jesus Christ. Never did He who, being rich, became poor, require from us so authoritatively to scatter gold and money, in order that, by the sending forth of new laborers, a greater number of sinners might be enriched by the knowledge of salvation. Let us believe—let us act up to our belief, and we shall see marvelous things!

" With Christian regards and much esteem, we remain, dear brethren, yours very faithfully,

" On behalf of the Committee,
" V. DE PRESSENSE."

FRANCE.

PROTESTANT TESTIMONIES IN COURT.

We learn from the "Archives of Christianity for the Nineteenth Century," that Mr. Cadier, Protestant pastor at Blois, was prosecuted at Vendome for having conducted a religious meeting in that town—a meeting of more than twenty persons, in a place hired by him, but without having first obtained the authorization of the local police. He was fined fifty francs and the costs. From this sentence he appealed to the Imperial Court of Orleans, which, at a hearing on the 20th of July, set the sentence aside, on the ground of want of jurisdiction on the part of the lower tribunal.

The following replies were made during the trial at Vendome, in the presence of the judge, by two of those who were under trial along with the pastor Cadier:

The Judge.—"Are you a Protestant?"

R.—"Yes, sir; and what is more, a Christian, as I hope, by the grace of God."

"How came you to take part in a meeting which you knew was not authorized?"

"I did not know that the meeting was not authorized. I had been from time to time to Blois to hear my pastor. I followed

him to Vendome. I thought that what was good at Blois, must also be good at Vendome."

Judge.—(to another prisoner,) "Tell what you were doing in the hall while waiting for the pastor, who was still in his chamber."

R.—"I was reading the Word of God."

"Were you reading the Acts of the Apostles?"

"No; I was reading this passage in St. Matthew: 'Ye have come out against me as against a thief. I was daily with you, teaching in the temple, and ye laid no hands on me.'"

"Really!"

"Yes, sir; and when I saw the Commissioner of Police come in, I said to myself, again is that word fulfilled, 'I will smite the shepherd, and the sheep shall be scattered;' and I said, without doubt they are going to arrest our pastor, so that we will not be able to meet any more."

The Judge, astonished.—"But I believe that you would have meddled with politics."

"All our politics may be reduced to this passage of St. Paul: 'Render tribute to whom tribute is due, fear to whom fear, honor to whom honor.'"

"You appear to be well acquainted with your Gospel. Is it a good while that you have been a Protestant?"

"It is now four years since, with my family, I joined the Protestant church."

"But were you not previously acquainted with the Gospel?"

"Yes, sir; I had read it in my childhood, as one might read the fables of La Fontaine. I knew not it was the source of truth—the very word of God."

GERMANY.

THE WURTEMBERG CONCORDAT.

That Austria should have yielded herself entirely to the dictation of the powers at Rome, and bound herself to do their bidding, was not surprising in view of her antecedents and surroundings. In religion she was Papal: by education she was prepared for humili-

ation and servitude such as Rome delights to impose.

But Wurtemberg is Protestant, and the training of her people, as well as her past history, seemed a sufficient guarantee for the maintenance of her religious freedom, and that she would have repelled all approaches on the part of Rome to interfere in any of her affairs.

She has, however, to a large extent yielded to the Papacy both her independence and self-respect, and thus much weakened the Protestant force upon the continent.

For the substance of the treaty between the Government of Wurtemberg and the Holy See we are indebted to the *London Christian Times*. That paper, of September 4th, says:

"In the Consistory held at Bologna on the third of August, allusion was made by his Holiness to farther treaties with some of the German powers. The text of the Convention then announced between the Holy See and the Government of Wurtemberg has just appeared in the *Official Gazette*.

"After the official preliminaries, the first article establishes the continuation of existing treaties respecting the bishopric of Rothenberg.

"Art. 2 prescribes the formula of the bishop's oath of fealty to the king, to be sworn 'sicut deet Episcopum.'

"Art. 3. The Royal Government is to endow the bishopric with immovable property, as soon as circumstances will allow.

"Art. 4. The bishop is to govern his diocese according to the sacred canons approved of by the Holy See, especially in the conferment of benefices (excepting those of private jupatronatus;) the nomination of his vicar, counselors, and assessors; the appointment and direction of scholastic examinations, the conferment of sacred orders, the regulation of religious rites, the convocation of diocesan synods, the right of attending provincial councils, and of establishing religious orders of both

sexes, after due consultation with the Royal Government.

"Art. 5. The bishop's tribunal is to give sentence in all ecclesiastical and matrimonial causes, referring the civil effects of the latter to the secular judge, and to censure lay transgressors of ecclesiastical laws. The Holy See consents that the secular courts shall judge in suits arising from private *juspatronatus*, and (*temporum ratione habita*) in merely civil suits of ecclesiastics; and also that criminal suits against ecclesiastics shall be judged by the secular tribunal, whose acts, however, are to be communicated to the bishop in cases of sentences of death or prolonged imprisonment.

"Art. 6 establishes freedom of communication on ecclesiastical matters between the bishop, clergy, and people, with the Holy See; all whose ordinances are to be published without the previous inspection or approbation of the royal Government.

"Art. 7. The bishop is to watch over the religious education of Catholic youth in public and private schools, and appoint the religious books to be used; likewise to nominate the religious instructors.

"Art. 8. The bishop may erect a seminary, according to the Council of Trent, the administration and direction of which will be subject to his authority, and the professors named or removed at his pleasure. Until this is done, in the existing Government colleges the bishop is to have the right of inspecting the religious education and domestic discipline, conferring with Government if he consider any change necessary, and the Government making no change without previously conferring with the bishop, who is also to appoint or remove the rectors and repeaters, avoiding such as are not acceptable to the Government.

"Art. 9. The Catholic Theological Faculty of the Royal University is placed under the entire rule and inspection of the bishop.

"Art. 10. Ecclesiastical property is to be sacred and inalienable, but liable to taxes like other property, the administrators of church property to make annual reports to the bishop. The present system of ad-

ministration to be maintained, but in name and by authority of the bishop. Vacant benefices to be administered by a mixed commission of Catholics, half named by the bishop and half by the Royal Government, and presided over by the bishop, or his delegate—the income to be entirely appropriated to ecclesiastical purposes.

"Art. 11. The bishop is to have direct communication with all the royal magistrates.

"Art. 12. All royal edicts or laws contrary to the present convention are to be abrogated.

"Art. 13. Any future misunderstanding is to be arranged à l'amiable, and ratifications to be exchanged in two months from the date of the convention, April 8, 1857, signed in Rome by the plenipotentiaries, Cardinal Reisach and Baron De Ow.

"The Pope's apostolic letter, dated at Bologna on the 14th of the kalends of July, winds up with the usual magniloquent phrases in favor of the Convention, and menaces any one attempting to infringe it, with 'the indignation of Almighty God, and his blessed apostles Peter and Paul.'

If, however, there is defection among some Protestants in Germany which excites our grief, we are encouraged by the fact that many in the humbler walks of life in Papal communities on the continent are becoming acquainted with the Gospel, and convinced that Romanism finds no support in it. At heart they are becoming Protestants, and in connection with Protestant teaching they seek for salvation.

In Austria there is a strong popular feeling against the high-handed measures of Rome, and probably the Concordat established with the Government will soon be abrogated.

Among the priesthood in the Romish kingdom of Bavaria, a semi-apostasy from the Popish faith, and a high respect for and confidence in Protestantism as a religion that saves, is in progress. The *British Standard* of August

28th publishes the following suggestive fact on this subject, viz :

"The diocesan of Augsburg, in Bavaria, has pronounced sentence of excommunication against M. Spindler, a canon; M. Fernsemer, a rector; M. Fischer, a rector; M. Lutz, a deau; and M. Egger, a chaplain. The offense committed by the reverend gentlemen was, that they openly said their religion was based on divine revelation alone.

"The Augsburg chapter received instructions to examine into the religious opinions of the five priests, and its report was, that there was no trace of heresy in their doctrines. The church of Rome, however, abhors innovators, and the offenders were ordered publicly and in writing to declare their belief,—

"'That there was no salvation to be found out of the pale of the Roman Catholic church; and that the Pope, and the bishops of his nomination, were the organs appointed by God to govern and rule over his church.'

"The reply given by the priests was, that 'they firmly believed that salvation was to be found within the pale of the Roman Catholic church; but they declined to express their conviction that no salvation was possible for the many millions of Christians belonging to those eastern and western churches which had not the word 'Roman' prefixed to them.'

"This answer gave such offense to the bishop, that he publicly denounced the five priests as heretics, deprived them of their livings, and excommunicated them! Two of them, M. Fernsemer and M. Fischer, have been expelled by the Bavarian police from the kingdom, and the other three are confined to their native places, and will be treated as common malefactors if they should attempt to leave them. 'Some people,' says the Vienna correspondent of the *Times*, after relating these facts, 'are inclined to fear that the Papal See will regain the power and influence which it enjoyed in the Middle Ages.' But there is little real cause for alarm. The Ultramon-

tanists may have the upper-hand for a season, but the force of circumstances will assuredly soon put an end to their sway.

"*The conviction that such will be the case is so strong, both here and in Germany, that very few laymen believe the Austrian Concordat will be in force ten years hence. It would be a mistake to suppose that the nation willingly bends its neck to the yoke which has been imposed on it. A few days since, Major-General Degenfeld committed suicide here, but the clergy did not venture to protest against his being interred in consecrated ground.*"

AMERICAN CHAPEL IN PARIS.

Our readers, we are confident, will rejoice to know that this object, so long desired, is now near its accomplishment. The edifice, desirably situated, neat and commodious, will, it is believed, be ready to be dedicated and opened for the accommodation of worshipers this month. Americans should cherish a pride in it. It may be justly regarded a national monument, creditable alike to our common Christianity, and illustrative of the practical unity of Protestant evangelical denominations.

It is the product of the efforts of representatives of various branches of the one true evangelical church, and is designed for the benefit of **ALL** American citizens. It must therefore hold a place in American hearts that no sectarian establishment can attain; and the Board feel that they can with the utmost confidence appeal to their fellow-citizens for the balance of the funds needful to make the last payments upon it, and that they will not appeal in vain. Generous donations have been made, but *a few thousand dollars* are yet needed; these, they hope, will be soon offered. Merchants, persons of wealth, who them-

selves or their children visit that city from any part of the United States, have a deep interest in the chapel, and an opportunity is now afforded them and others to help in its establishment. Donations may be sent to this office,

or to any member of the Board of Directors.

Dr. Kirk has returned to this country, but the Board will lose no time in having the chapel supplied with an acceptable chaplain.

HOME FIELD.

REV. DR. McCLURE.

We regret the necessity which is laid upon us of announcing to the members and friends of the AMERICAN AND FOREIGN CHRISTIAN UNION, the continued illness of our esteemed co-laborer and Secretary for the Foreign Correspondence, the Rev. A. W. McClure, D. D.

Early in January last, he suffered an attack of bronchitis, accompanied with an asthmatic affection, which greatly prostrated his strength, and for several months rendered him unable to attend but partially to the duties of his department. In hope of throwing off the disease and being restored to ability to resume his labors, he withdrew from the city and the cares of the office in the early part of June, and went to the country, where he has remained to the present time. But the desired relief has not been realized—he has continued to suffer; and before this number of our Magazine shall have fallen into the hands of the reader, he, with Mrs. McClure and some other members of his family, will probably have embarked (according to their expectation) for Florida, to spend the winter and to escape the severity of our northern climate. He expects to reside in St. Augustine.

It is gratifying to be able to state, in

this connection, that within a few days past the symptoms of disease have somewhat abated, and, as we are advised, himself and his personal friends are much encouraged. He and his family will carry with them our deepest sympathies, and share in the remembrance and the prayers not only of the Board, but of a large circle of Christian friends, during his absence.

In the meantime the office-duties will be discharged by the Home Secretary, as for some months past, until further arrangements may be made.

The Board are happy to be able to state, that they have obtained the assistance of

The Rev. A. E. Campbell, D. D. of this city, who will supply the lack of service in the churches in this vicinity, occasioned by the absence of the Secretary for the Foreign Correspondence.

Dr. Campbell has been for several years a member of the Board of Directors, and is well acquainted with the affairs of the Society. He will visit churches and ecclesiastical bodies, attend public meetings, preach and deliver addresses, communicate information in respect to the Society, its policy, operations, and wants, as circumstances may require, and do whatever may promote its general usefulness and

welfare. He is extensively and favorably known, and the Board hope for happy results from his effective co-operation, especially in the financial department, to which most of his time and energies will be given.

He has already entered upon his labors in behalf of the Society, and the Board commend him to the confidence, sympathies, and kind regard of the Christian community, and they ask for him, and the cause he represents, prompt and liberal support and encouragement. He may be addressed at the office of the Society, No. 156 Chambers-street, New-York.

IRISH MISSION IN NEW-YORK.

The Rev. Mr. MURRAY still continues to labor successfully. He confines his efforts chiefly to the population on the East River. Hundreds of families have heard the Gospel through his agency, that otherwise would not have heard it; and multitudes by his means have been persuaded to attend evangelical churches. In a late report he says:

"In forwarding to you the following report of labors for the past month, I would observe, with gratitude to the Father of mercies, that amid personal and domestic affliction, and other hindrances, my life is preserved, and I have been enabled to perform the usual services in the good work of the Society, in endeavoring to win souls to Christ.

"Situated as we are, it cannot be expected that my report can contain such details of visible fruit as might mark establishments favored with place and wealth. Labors pursued in the domestic circles, in rooms, garrets, and cellars, must necessarily be much embarrassed. But notwithstanding, I am happy to have it in my power to say, that during the month now ended I have visited 650 families, prayed in 200 families,

preached 16 times, held 2 funeral services, 3 baptisms, and distributed 500 of the Society's tracts.

"In Williamsburgh and Brooklyn, the attention and interest of those attending my labors continue unabated and increasingly pressing. And your agent regrets that his strength and time prevents compliance with all the solicitations to bring the word of life more frequently to their hearing. Nor is the interest less encouraging in Mangin, Houston, Sixth, Eighth, and Twenty-second streets, and at Kipp's Bay.

"In all my preaching-places the Word is listened to with great apparent interest, and with kindness to your agent. The prayer-meetings with families have, I trust, been much favored by the Divine presence and blessing.

"Wherever my labors are prosecuted, they seem to be appreciated and desired, affording encouragement to hope that the Savior's cause must and will succeed, though the instrument may be among the weakest and feeblest. Whatever may be the scowls of the priest and the talking of the errorist, Scriptural Christianity alone, and not the gods and rites of Rome, is found to bless and render the poor sinner happy. The religion of Christ is that alone which exalts human nature, affords intercourse between man and his God, and is that which shall fill the world, and be the bond of social happiness, when that caricature of it which the priest has made shall be among the things that have been.

"Under the fullest persuasion of this, I strive to labor 'in season and out of season'; and blessed be God, he gives me to see that our labor has not been in vain."

REV. MR. WELSH.

AN INTERESTING LETTER—A CATHOLIC FAMILY CONVERTED.

The Rev. Mr. WELSH, who is engaged mainly in connection with the publication department of the Society, but in his journeys labors as a missionary a great deal, and occasionally

in small churches receives donations for the treasury, lately sent us the following interesting letter. It is but one, however, among many that encourage us; and yet its record of facts is worthy of most devout thankfulness to God. Read it. Mr. W. says:—

“A few weeks ago I was on Long Island and preached in a small Methodist church. The pastor gave me very poor encouragement as to obtaining aid for our cause. The Bible agent, he said, had preached there the Sabbath before, and made a strong appeal, and got \$12 25; and he thought if I got \$10 I would do well. After I had preached we raised \$44. The following Sabbath I preached in another church that never (it was said) raised over \$10 at any one collection: I obtained \$33.

“In the month of July I obtained in small churches \$117 82, and in this month (August) already I have received \$142 38. There is another donation also to be acknowledged, a \$15 Library from the Methodist ‘Book Concern,’ for one of our Industrial Schools.

“But I wish to say, that besides the encouragements I have had in donations and subscribers for our ‘Magazine,’ there are others still more precious, and such as we all ardently hope to meet with.

“Let me speak of the last Sabbath evening I preached in the Methodist church in East Bridgeport. When I had concluded, the pastor rose, and in order to show more fully the success attending the labors of our Society, the great importance of the work, and the duty of every Christian to aid us in it, said that he was stationed at Rye, New-York, before he came to Bridgeport; that the present missionary preached there one Sabbath, and that an intelligent Irish Roman Catholic man was in the audience, and listened to his reasons for leaving the Romish church, and to his objections to the doctrines of Popery. From that time the faith of that man in Popery was shaken. He continued to attend the ministrations of the pastor, and finally was truly converted to God. That man then commenced to labor and to pray earnestly for his wife and

family. God heard his prayer and answered it. The whole family was converted, and several others through their influence were brought out of Popery, and are now ‘living epistles to be read of all men,’ and by their lives they honor the religion they have professed.

“My heart was touched while listening to his remarks, and I felt like giving glory to God, who alone changes the human heart. You have no idea how much I felt encouraged to labor in the vineyard of the Lord, in view of *such results*. Surely we have reason to thank God and take courage; for he that applied the clay to the blind man’s eyes and restored his sight, can still use even our feeble agency, to apply the truths of the Gospel to the blind eyes of the Papists, and cause them thereby to trust Christ to save them ‘without money,’ and without priests, or Popes, or purgatory, or any such thing.”

DETROIT, MICHIGAN.

FRENCH AND GERMAN ROMANISTS.

The Rev. Mr. Hof labors among both French and German Romanists. He has at times met with marked encouragement in the numbers that attended on his ministry; and, like other laborers in the ministry, he has met with trials. He alludes, in this report, to the work of enemies to break up or to prevent his collecting a Sabbath-school. We trust, however, that he will persevere and increase his efforts, and we would request our Protestant friends there to continue to help him in his work. In his report he says:—

“I continued during this last month, the good work of preaching the Gospel and visiting the destitute Romanists from house to house—I hope with some benefits for young and old.

“I was enabled, by the aid of my American friends, to organize a Sabbath-school in the English language, so that I can bring in ALL the children I may find in the neigh-

borhood of our church. The beginning was, it is true, a small one: only twelve children with seven teachers started the enterprise. But this number was soon doubled, and even more than doubled. On the last Sabbath we had twenty-two children, and if all who has come had been present, their number had been over thirty.

"One-third of these children are Roman Catholics; many of them cannot speak English, but several of our teachers speak French and German, and are thus well qualified to make the scholars understand what they read and learn.

"I do not myself lead the school, because I am not able to speak the language perfectly, but my presence is always needed.

"I hope that this part of my labor will give me great encouragement, and do much good for the cause of Christ. But this work, so humble as it is in its beginning, has already its enemies, who wish to kill it in its infancy.

"Last Sabbath our superintendent told me that he was informed from three different sources that I was not willing to have a Sabbath-school; and that for the same reason all his trouble in regard to it would be in vain. I was so much surprised by hearing this, that for a moment I did not know what to say. I could not believe that anybody, how much he might be opposed to our work, could say such false things. My first reply therefore was:—

"'This comes from the devil, no matter who it was who told you so.'

"Then I showed the superintendent that it was my earnest desire to have this school organized as it is, and that I have done and still will do all I can for its success; because I regard it as the best thing we can do for the cause of missions among the poor Romanists.

"The superintendent was fully satisfied with all I told him. Whether this was done by Romanists or Protestants I cannot tell. I do not think that it can do us any permanent harm, for this enterprise is also for the Lord's cause, and he will protect it. If I mention it, it is only to show that the work in Detroit has still its enemies, and that it requires, as was told me by the Rev.

A. S. Wells, great wisdom, patience, and spirit of prayer.

"I have nothing of great interest besides this: in my visits among the people from house to house, I found many mixed families, where the wives were Protestants and the husbands Roman Catholics. All of them are in favor of Protestantism. One of them gives me good hopes: he promised to send his children to our Sabbath-school and to attend himself public worship.

"In all my visits, especially among the Germans, I am more and more convinced of the necessity of an every-day school, in which the children receive religious instruction. This part is very much neglected in our public schools; and it is for this cause our German population wish to have a school in which their children could learn all they want to know for their worldly welfare as well as for their spiritual welfare.

"The Roman Catholics are dissatisfied with the poor instruction their children receive in the school led by the 'Brothers' and 'Sisters' of their church, and are very anxious to take their children from them. I therefore do all I can to start such a school as soon as possible. But it requires about a hundred dollars, and also a well-qualified man, with a good Christian character, and speaking at least the English and German languages perfectly well.

"I put all these things upon the Lord, and trust in him. He will guide and help me, and crown with success his own work when the time is come. Till this will be done I will double all my efforts, and pray until the Lord has heard and blessed me."

A NEW STATION AMONG GERMANS IN KENTUCKY.

Few of our Protestant readers, especially those who have lived mainly with Protestants, can conceive the feelings which the Romish priesthood instill into the hearts of their followers against Protestants and evangelical truth. We therefore give the following extracts

from a late report of one of the Society's missionaries, who labors among the German Romanists in the west, and has recently commenced a new station in Kentucky, that they may learn the spirit of Romanism, and also learn to sympathize more with the good work.

We give the extracts in the language of the writer, in preference to making any material alterations to conform it to the English idiom.

The writer says:—

“In my last statement about — I could just in hope express the wish to begin a new station there; but in this report I may say the work is begun.

“The first labor that I did was to make family visits from house to house, to reach the poor people that are led into darkness, infidelity, and errors. I may say the poor Catholics in —, where I have most labored, are strong against the Bible truth; but the Catholics in — are more hardened and blinded, and full of wrath against heretics.

“Sometimes they come upon me like a hail or thunder-storm. One woman who came upon me as mentioned, before I had spoken a word, cried saying: ‘I do not want to see or hear a word from you.’

“I said to her: ‘Dear woman, you do not know what my wish is?’ She said: ‘I know what you have. Clear out immediately with your—etc. etc.!’

“I then said to her: ‘Dear woman, is that the Spirit of Christ which he has given to his believers?’ But it was of no use; and I felt it was time to leave.

“I have had a good many such struggles, and I do feel the power of the antichristian priests who sow this hateful seed in the hearts of the Romanists.

“I feel that there is fulfilled in the Romish church what the prophet Isaiah (59:4, 5) writes; and I may say that through the observation made in the practice of nine years of labor among Romanists and infidels, my belief gets stronger from time to time, that the day of marked antichristian

feeling and effort to be looked for, has come nearer than some suppose. But ‘woe, woe to all true Christians who shall live in that time,’ when this enemy shall cast forth his wrath upon the children of God, or the true believers.

“These things, and even the time of the world in which we live, are covered from most Christians’ eyes, and therefore they ‘sleep!’

“A new mission in C—— was opened fourteen days ago. On Sabbath afternoon, the 16th of August, at two o’clock, I opened the engine-house for religious service and a Sabbath-school. At the appointed time I was on the spot: the house was opened, but not a child came; many had promised me to come, but none kept his word. The time of service came, which was appointed at three o’clock. I thought it would be the same, i. e. that nobody would come. After the hour of three had arrived, one man came after another, and very soon I had a fine gathering; the singing called a good many more from the street, and I could preach the first time in C—— to a congregation of from forty to sixty hearers. All listened attentively, and I saw tears in many eyes.

“Last Sabbath I opened the house again at two o’clock p. m. for the Sabbath-school. There one girl came a little after the time of the opening; other children came too, and I could open the first Sabbath-school with about sixteen children in this new station. My heart was thankful to God. After the Sabbath-school I had service again: there were about thirty hearers.

“The beginning is made. May our Lord grant his blessing upon it, that many children and adult sinners may yet be converted and be brought to experience salvation!

“The room in the engine-house is given to me through the kindness of a friend, without requiring me to pay anything for it.

“Of family visits I have made this month one hundred and fifty. I have distributed three New Testaments to Catholics, and two Bibles and one New Testament to Protestant families; also near two hundred Tracts and some books I have distributed.”

A NEW SUNDAY-SCHOOL.

The good work still prospers in Louisville, Ky. The Rev. Mr. McDevitt and his wife devote themselves to the service. They are countenanced and materially helped by the good citizens of the place, which the Board recognize and gratefully acknowledge; and we have no doubt that such aid will turn to the advantage of any place which renders it. It evidently so does in Louisville:

The Rev. Mr. McDevitt, in a report recently received, says:—

“Through the kindness of Mr. Avery, one of our Presbyterian elders here, we have procured a room for our *third* Sunday-school. Mr. Avery gave us the use of a part of his factory.

“We commenced our school on the first Sabbath of this month, and had present nearly twenty scholars, on last Sabbath we had seventy-three scholars present, and from present appearances, and a little extra labor and perseverance, I hope to make it one of the most useful and largest schools in our city.

“The Presbyterians, Methodists, etc., have taken hold with good will as teachers; and

the minister’s wife of the Associate Reformed church has taken a class permanently, and brought with her two other excellent lady teachers. I have committed the superintendency to Mr. Julius Blancognel, assisted by Mr. Avery. The former gentleman has not been absent from the mission school four Sundays during the (nearly) four years of my mission here; and his purse is ever open to aid our good work in every way, to spread the truth among sinners ready to perish.

“We had several children who for the first time had been in a Sabbath-school, and some of them (one of the teachers told me) knew not, nor did they ever hear about God. Just think of that, in a city like this—yet so it is! These poor German and Irish emigrants, with their children, are seldom looked after by a priest, unless we make an effort to give them the Gospel; and then they are sure to visit and call down fire (if they could) upon these poor people. God is aiding us in the good work, and in his strength we hope to succeed.

“Permit me to add, in regard to our new Sunday-schools, that we have received a library valued at twenty dollars from Mr. Bulkley: this was a library sent him by the ‘London Tract Society.’ He also gave us all necessary school-books.”

MISCELLANEOUS.

ROMANISM IN ENGLAND, AND HOW TO TREAT IT.

The following Papal statistics as to England, and suggestions in regard to the treatment of Romanism, which we take from *L’Eco Di Savonarola*, published in London, are worthy of consideration. They show the evil system on the advance there, notwithstanding the incredulity of some Protestants in regard to it. Not numerically merely, but relatively as to place and office, it is increased, thereby having gained an in-

fluence beyond what its numbers alone would seem to indicate—an influence which the Parliament, it is believed, will soon be constrained to acknowledge, unless the people wake up to a sense of the duty of self-preservation, and, as advised, “muzzle” the “rabid” thing.

“In England, before the Roman Catholic emancipation, (1829,) there were only 477 priests; now there are 1,162. The Romanists then had 449 churches; now they have 894. Oratories and monasteries there were none; at the present day they number twenty-three. Hardly a convent then existed, and now there are 106.

"Roman Catholic emancipation in England was certainly an act of justice. Highly sinful indeed is he who would fain be absolute arbiter of the consciences of others. If I see a brother in Adam so degrading himself as to render to the creature that worship due only to the Creator, I cannot remain indifferent to his idolatry. I shall use every lawful means to lead him back to the good way. By every lawful means I would indicate *persuasion* and *example*, but never *violence*.

"Now supposing a dog, of malicious nature, should bite all who might come near him; how do you think his master would act towards him? Without doubt he would keep it chained, and not allow it to run here and there at will. Or, if he suffered it to be at large, it would wear a muzzle, so as to prevent its attacking whomsoever it might meet. Popery resembles a rabid dog. All its strength is in its teeth. I say not that you should cut it down, poor animal! no, nor that it should be restricted by a chain. Only I advise you to *muzzle* it, and then it may go where it pleases: it may say and do, cry and bark, but it will cease to bite."

The *Protestant Magazine*, published in London, holds the same view of Rome's progress in England. From the September number of that work we clip the following, viz :

**"EFFORTS TO LEGALIZE THE SAYING OF
MASSES FOR THE DEAD."**

"The Roman Catholics are busily engaged in endeavors to have the law altered, so as the more to favor their own superstitious practices. A select committee of the House of Lords has lately made a Report with reference to certain bills, etc., and a petition referred to them praying for amendment of the Roman Catholic Charities' Bill. Neither the Report nor the minutes of evidence are of great length, though containing much interesting matter.

"The following three paragraphs constitute the substance of the Report, and show with what striking perseverance and determination Romanism has been working its way, and is still doing so, to remove everything which is a bar or hinderance to its own aggrandizement in this country:—

"The committee accordingly examined Mr. Bagshawe, who is an eminent Queen's Counsel, and also Mr. Harting, a very respectable solicitor. Both these gentlemen are Roman Catholics; and the result of their evidence is, that all or very nearly all the Roman Catholic charities in this coun-

try are mixed up with what has been decided in the Court of Chancery to be a superstitious use; and that therefore they are, in all probability, absolutely void and illegal. A bequest of money to be paid to a priest for saying prayers and celebrating masses for the soul of the testator, was decided by Lord Cottenham, in *West v. Shuttleworth*, to be bad, as a superstitious use.

"The evidence taken before the Committee shows that a condition to pray for the soul of the founder of a Roman Catholic charity is sometimes expressly, always implicitly, annexed to every charitable foundation. The petitioners, whose petition is referred to your Committee, point out that it is part of the devotional practices of the Roman Catholic church to offer up prayers for the dead, and that such prayers are offered up daily in all prayers, and at all masses, forming always a part as well of private as of public devotion. The petitioners therefore urge, that as the exercise of the Roman Catholic religion is now freely tolerated, the doctrine of superstitious uses, so far at least as relates to the praying for the souls of the dead, ought not to be held to attach to their charities so as to affect their validity, and therefore that the Bill ought to go the length for which they contend, namely, to make all their charities valid where their invalidity consists solely in their having infringed the law relative to superstitious uses.

"The Committee, without expressing any opinion on this claim, yet feel that it is one entitled to a grave and deliberate consideration, which, at the present advanced state of the session, it would be impossible to bestow upon it. They therefore recommend that the Bill should not be proceeded with in the present session, but that in the next session of Parliament the subject should be inquired into, when there will be full leisure to investigate it."

**CARDINAL CORSI AND TUSCAN
CONVERTS.**

Protestantism is gradually gaining ground in Tuscany. Fines, exile, imprisonment, and various other harsh methods have been resorted to by the police and the priesthood to arrest its progress, but still the people, secretly or openly, in considerable numbers leave the Romish ranks and regard themselves as Protestants.

To arrest the spread of the heresy, Cardinal Corsi has brought his skill

into requisition. What will be the result of the effort, time will disclose. Some may be deceived and entrapped, but we trust that the wiles of the hierarchy are understood, and that the converts will be upon their guard. Recourse is now had to flattery.

A correspondent of the Home and Foreign Record of the Free Church of Scotland, writing from Tuscany, says :

" There are certain indications that the Romish hierarchy in Tuscany are disposed, for the moment at least, to make use of different tactics, and, instead of prison discipline, to try what can be done by flattery and fawning to win back the lost sheep to the fold. Cardinal Corsi, Archbishop of Pisa, who was the instigator of the criminal process against the Pontedera men, lately summoned to his presence one of the most intelligent of their number; expressed his wish to see all the members of his flock frequent his house, especially such as were known to be, like his auditor, of good and virtuous conduct; and entered into a feint of an argument, in which he allowed the honest man to imagine that he had the best of the argument, and had gained a triumph. One question was put to him before his departure, in an off-hand way, by the wily priest : ' Pray, answer me sincerely, have you adopted these views from conviction, or are you paid for entertaining them by one of the many English Societies which, alas for our country ! are scattering gold to spread heresy ? ' The answer, boldly and honestly given, was, that he had touched no man's gold, and that the Spirit of God had taught him by means of the Word. The Cardinal expressed himself pleased with the interview, but made the poor man promise that he would return shortly to renew the discussion. I confess to entertaining much more fear for this mode of attack than for the criminal processes and sentences to *carcere duro*; and, in the name of those in this land who are praying for these poor people, ' lead them not into temptation,' I would ask the prayers of our brethren and fellow-Christians at home on their behalf."

RESOLUTIONS OF THE SYNOD OF INDIANA.

At their annual meeting, held in Bloomington in October last, the Synod of Indiana adopted the following preamble and resolution :

" In view of the manifest and happy re-

sults which have hitherto followed the labors of the AMERICAN AND FOREIGN CHRISTIAN UNION, both at home and abroad; therefore,

" Resolved, That we, as a Synod, do cordially commend the objects and operations of this Society to the sympathies, prayers, and contributions of the churches of this Synod, that it may thereby receive our encouragement and support."

RESOLUTION OF THE SYNOD OF GENESSEE, N. Y.

At their recent Sessions in Lockport, N. Y., the Synod of Genesee having listened to an address by the Rev. A. Peters, D. D., adopted the following Resolution, viz. :

" Resolved, That Synod have heard the Rev. Dr. Peters with great pleasure, on behalf of the AMERICAN AND FOREIGN CHRISTIAN UNION, and with special reference to the American Chapel in Paris, and would heartily commend it to the favorable consideration of our churches, as an object worthy of their aid; believing that by this means we may not only benefit our own countrymen in that gay metropolis, but also afford a centre of sympathy to such as, hearing the voice of God to them, shall come out from an apostate church, and ' be not partakers of her sins, lest they be partakers of her plagues.' "

REV. A. H. WRIGHT,

DISTRICT SECRETARY FOR THE SOUTH.

The Rev. A. H. Wright, who visited some of the southern States in behalf of the Society last spring, has accepted the office of District Secretary, which was lately tendered him by the Board of Directors. His field of labor comprises the States of Virginia, North and South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Tennessee, and Kentucky.

Mr. Wright has already set out for his field of labor. He will pass through the Ohio Valley, and descend the Mississippi river, and enter it from that direction. In the meantime, while on the way he will attend to some important duties connected with the interests of the Society.

Many will welcome him again to the field which he so happily occupied a short time, scarcely a year ago. And

from his activity, business habits, kind and Christian spirit, courteous and agreeable manners, and ability as a preacher, the Board anticipate his cordial reception on the part of the churches and much good from his labors. With great pleasure they commend him to

the confidence of their friends and the Christian community, who, they trust, will co-operate with him, and effectively aid the great cause whose interests he goes forth to advance.

Letters may be addressed to him at Tallahassee, Florida, till further notice.

BOOK NOTICES.

THE AMERICAN PULPIT; Sketches, biographical and descriptive of Living American Preachers, and of the religious movements and distinctive ideas which they represent. By Henry Fowler, Professor of Political Economy in the University of Rochester. Published by J. M. Fairchild & Co., 109 Nassau-street, New-York; Crosby, Nichols, & Co., Boston; Sampson Low, Son, & Co., London. 1857.

The above work is published in octavo form, containing upward of five hundred pages. It gives us the prominent facts in the history of twenty-one ministers, of seven different denominations. The sketches are well written, giving a very fair and true account of the in-

dividuals, and of the scenes in which they have been prominent actors. It is embellished with ten portraits finely engraved on steel.

HARPER'S MAGAZINE.—This popular monthly, comprising 144 octavo pages, is yet continued with its usual ability. The October number contains an interesting variety of topics. Some of the articles are embellished with numerous cuts or illustrations, and the whole is well adapted to interest the lovers of light literature. Few monthlies of the kind are conducted with greater ability, or are more worthy of patronage.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF SEPTEMBER TO THE 1ST OF OCTOBER, 1857.

MAINE.

Washington. Calvin Starrett, in full to make Archbishop Hughes a L. M., \$20 00

NEW-HAMPSHIRE.

Nashua. Oberlin-st. Church and Cong., 23 30
" Mr. Minasian, to make Mrs. S. M.

Minasian a L. M., 30 00

New-Ipwich. 2d Cong. Church, 11 00
Dunbarton. 1st Cong. Society, per Thos. Wil-

son, 9 00

Candia. Cong. Ch. and Society, per Alex
Gilchrist, 12 06

Hanover. Cong. Ch. at Dartmouth College, 40 58

MASSACHUSETTS.

Seekonk. James Bicknell, for the Paris Chapel, 2 00

Clinton. Cong. Church, 29 00

Lancaster. Cong. Church, in part, 30 00

Uxbridge. A friend, 2 00

Sherborn. Cong. Church, 15 30

Marblehead. 1st Cong. Church, 36 00

Marshfield. 1st Cong. Ch., in part to make
Rev. Eben. Alden, Jr., a L. M., 11 00

Boston. Alfred Brewster Ely, to make him-
self a L. D., 100 00

Lawrence. Lawrence-st. Ch., Miss Sarah E.
Pillsbury, in part to make Mrs.

Sarah L. Pillsbury a L. M., 20 00

Bradford. Cong. Church, 20 00

Newton. Eliot Church, 24 00

Cambridge. Shepard Church, 61 45

So. Deerfield. 1st Cong. Ch., towards L. M., 13 00

Bernardstown. Orthodox Ch., towards L. M., 11 00

for Rev. H. G. Park, 53 25

CONNECTICUT.

Manfield Centre. Four friends, per Salmon
Storrs, 12 00

Hartford. A friend, to make Rev. Warren C.
Fiske a L. M., 30 00

Southbury. Cong. Ch., in part to make Rev.
Jason Atwater a L. M., 20 25

Ellington. Rev. Charles Hyde, 5 00

Birmingham. W. W. Narramore, 4 00

Plymouth. 1st Cong. Ch. and Society, per L.
Gibbs, 24 00

" In part to make L. Gibbs, L. M. 5 00

Darien. Cong. Ch., add., per Rev. E. Kinney, 5 00

Norwich. Mrs. Hannah Lathrop, 5 00

" Maine-st. Church, 38 86

" 2d Cong. Church, 76 16

NEW-YORK.

Port Richmond. Ref. D. Ch., add. and to make
Abm. C. Wond a L. M., 4 00

Schaghticoke. Individuals for the Paris Chas-
pel, \$21 50, and to make Rev.
J. H. Noble a L. M., in full,
\$8, 29 50

Rochester. 50

Corning. Corning Presb. Ch., in full of Mrs.
E. C. Chichester's L. M., 18 48

" Baptist Church, 2 14

Painted Post. Presb. Ch., to complete L. M.
of Rev. C. C. Carr, 7 27

Cuba. Presb. Ch., towards L. M. of Sabbath
School, 18 84

" T. H. Vonce, for L. M., 10 00

" Rev. J. Wynkoop, in full of his
daughter, Mrs. S. F. W. Sherrill's,
L. M., 15 00

Hatfield. Cong. Church, 53 25

(Nov. 1857.

		INDIANA.
Horsehead.	Presb. Church,	\$11 77
"	Theodore Valneau, for L. M.,	5 00
"	Meth. Epis. Church,	3 69
New-Hudson.	Cong. Ch., in part for L. M.,	11 21
Blackcreek.	Cong. Church,	5 48
"	Alanson Webster, for L. M.,	5 00
Kingsboro'.	Presb. Ch., in full of L. M. for	
	Eli Leavenworth,	20 18
Haverstraw.	1st Presb. Ch., Rev. Mr. Myers'	
"	L. M.,	31 05
	Central Presb. Ch., Rev. Mr. Freeman,	22 72
Bearington and Roselyn.	Meth. Epis. Ch's, to make Rev. Jno. S. Hough a L. M.,	30 00
Oswego.	Robt. A. Condit, for L. M.,	5 00
Glenham.	Through Jno. H. Bevier,	2 21
Durham.	Female Charitable Society,	5 75
Marshall.	In full of L. M. for Sabbath School,	5 00
Cambridge.	Presb. Church,	14 00
Argyle.	Asso. Ref. Ch., to make A. M. Rowan a L. M.,	30 00
Booneville.	Presb. Church,	6 60
"	Meth. Epis. Church,	2 56
Holland Patent.		5 17
New-Hartford.		17 50
Camden.	Presb. Ch., in part for Sab. School,	24 28
Sherburne.	Cong. Church,	14 42
Schuylerville.	In part to make the Sab. School of Ref. D. Ch. a L. M.,	21 50
Gilbertsville.	To constitute Presb. Ch. Sab. School a L. M.,	30 00
Sackett's Harbor.	Union meeting,	11 07
Mexico.		2 18
Westerville.		9 74
East New-York.	D. R. Ch., to constitute in part Rev. A. T. Munro a L. M.,	14 69
Oyster Bay.	Presb. Church,	7 50
"	Bapt. Church,	2 06
NEW-JERSEY.		
Dover.	Presb. Ch., to constitute Rev. Wm. Belden, Jr., and Rev. B. C. Megie L. M.'s,	62 00
Jersey City.	Wayne-st. Ref. D. Ch., Rev. P. D. Van Cleef,	52 13
Belleville.	Meth. Epis. Church,	8 65
Red Bank.	Meth. Epis. Church,	16 60
PENNSYLVANIA.		
North East.	Presb. Ch., in part to make its Sabbath School a L. M.,	7 87
Norristown.	1st Presb. Church,	13 00
MISSOURI.		
Palmyra.	Presb. Church,	25 05
"	Thos. E. Thompson,	2 50
Louisiana.	Rev. G. W. Ash,	1 00
ILLINOIS.		
Chicago.	Plymouth Ch., in part, which makes Rev. J. E. Roy a L. M.,	43 00
Dover.	Cong. Ch., in full of George Wells' L. M.,	20 00
Springfield.	Bapt. Church, add.,	23 00
Summer Hill.	In full, to make Rev. G. J. Barrett L. M.,	8 00
Pittsfield.	Add., to make J. W. Winans, R. R. Green, Wm. Watson, and Geo. Abbott L. M.'s,	6 20
Quincy.	1st Cong. Church,	70 00
"	1st Presb. Church,	53 55
		OHIO.
Cincinnati.	Rev. Dr. Aydelotte,	5 00
Darrtown.	Presb. and Luth. Churches,	9 25
Hamilton.	Presb. Ch., which makes Rev. H. S. Ustick L. M.,	36 40
Dayton.	Miss S. Fenner, for the Paris Chapel, and which completes her L. D.,	50 00
Bloomingburg.	Presb. Church, James & Geo. Stewart, to make Col. Jas. Stewart a L. M., \$30; Col. Jas. Stewart, to make Matthew L. Stewart a L. M., \$30; others, \$67 95, which makes Rev. Robt. W. Wilson and Wm. A. Ustick, Esq., L. M.'s,	127 95
"	Bapt. Ch., in part,	2 75
Washington.	Presb. Ch., Jas. Allen, Esq., to make Mrs. Eliz'th Allen L. M.,	30 00
Concord.	Presb. Ch., in part,	13 70
Ashtabula.	Jno. P. Robinson, in full of his L. M.,	5 00
"	Union coll. in Presb. and Bapt. Ch.'s, in full of Rev. N. Crandall's L. M.,	20 00
Oberlin.	F. W. Savage, for L. M.,	5 00
Claridon.	Add. for Rev. E. D. Taylor's L. M.,	8 21
Burton.	Cong. Church, add.,	25
MICHIGAN.		
Detroit.	Avenue Ch., to constitute Frederick Wetmore a L. M.,	50 00
"	G. P. Dickinson,	4 00
Northville.	Meth. Epis. Church,	2 86
"	Presb. Church,	13 59
Summit.	Daniel Pomeroy,	1 00
Plymouth.	Presb. Church,	9 50
Southfield.	Cong. Church,	7 40
Wing Lake.	Presb. Church,	2 85
Birmingham.	Presb. Church,	9 54
Pontiac.	Individuals,	7 72
Rochester.	Bapt. and Cong. Churches,	8 27
Troy.	Presb. Church,	9 42
Utica.	Meth. Church,	2 50
Saline.	Bapt. Church,	1 01
"	Presb. Ch., in full for Rev. Benjamin Franklin's L. M.,	25 00
Marshall.	Presb. Ch., to make Rev. Jas. Vincent L. M.,	30 00

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